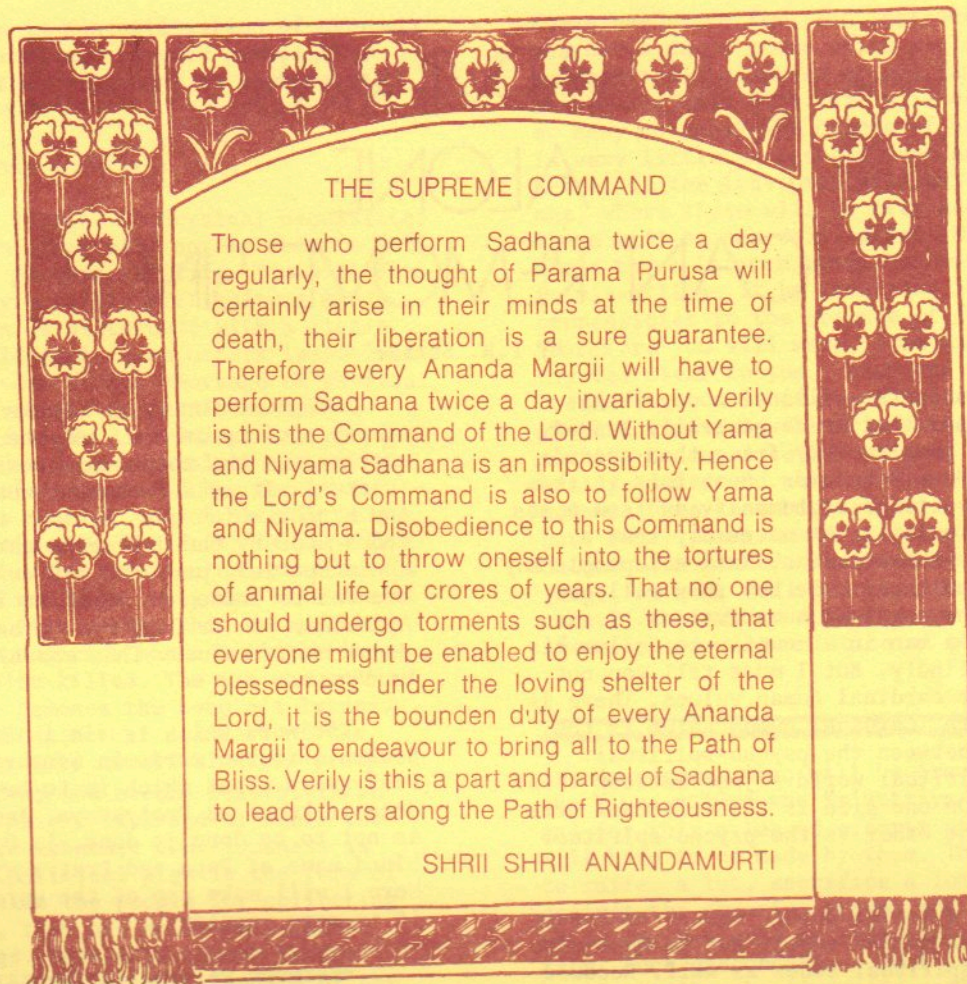


ALL COME OUT. APRIL WILL BE A VERY GOOD
ALL COME OUT. APRIL WILL BE A VERY GOOD

[illegible]



Contents

SADVIPRAS ALONE CAN REMOVE SIN P.R. Sarkar	2
A NOTE FROM SECTORIAL SECRETARY: Ac Abhiik Kumara Brc	6
POLITICAL PRISONER PROTEST	7
EXAMINING THE POSSIBILITIES: Jayanta Kumara	9
SHADES OF A SADVIPRA: BB	10
THE GLORY OF THE SANDLES OF THE PRECEPTOR'S FEET; Ac Shivananda Avt ...	13
HONEY KNOWLEDGE: Radha	16
VIPRAS: Gaotama	17
NEWS AROUND THE SECTOR	18
COSMIC LETTERBOX	21
VALEDICTORY ADDRESS: Brci Giirija Ac	22
REPERCUSSIONS OF THE CHANGE IN INDIAN GOVERNMENT - An Interview	24
THE VINE: Rushana	27

SADVIPRAS ALONE CAN REMOVE SIN

by P.R. Sarkar

As regards the criminal code, it has to be mentioned that it is generally framed by political people. They frame them according to their own standards. Sometimes in them they include a tinge of humanity and sometimes not. Therefore it is not necessary that a legal code is humanitarian. Rational people may go against the legal code but they will not go against the cardinal human values. I can never say to a man in a country to follow his legal code blindly. But I must tell you not to go against cardinal human values. There is one thing more. Cardinal human value is the silver line between the psycho-spiritual world and spiritual world - just between these two strata. On one side is the spiritual stratum and on the other is the psycho-spiritual stratum.

Man is a social being, hence, he has to follow certain social codes. But he must also follow some spiritual codes as well. Because of illusion or some other reasons, if someone goes against those codes, these do's and don'ts there at some places places we name it as sin (Papa) and at the other, crime (Aparadha). If the violation is in the spiritual code, rather the religious code, it will be termed as sin. If the violation is against the legal code, that will be known as crime. Sin is sometimes based not entirely on cardinal human values but on dogmas. Wise men will keep away from the conception of sin based on religious dogma. They will judge with their discrimination as to the correctness of the code as per the cardinal human value. The conception about sin has been given by people on the basis of religion, religious dogmas and cardinal human values. As intellectuals and developed people of the second half of the 20th Century, one should keep away from religious dogma and attach the highest importance to cardinal human value. Further, regarding sin, it has to be told as stated by Vyasa long back:

Astadasha puranesu Vyasaya
vacanadvayam Paropakara
punyaya papaya parapiidanam

That action which checks the progress of the society is sin. And the action which accelerates the social progress is Punya (virtue). It is a fact. But what is crime? Any action which goes against the different codes made by the different nations, as per their spatial, personal and collective differences is crime. In Samskrta it is known as Aparadha. Sin or Papa has to be based on cardinal human values. This was also supported by Vyasa.

The word which is sin in English, is broken into two words in Samskrta; Papa and Pratyavaya. That which is to be done, if not done is known as Pratyavaya. And that which is not to be done is done, is Papa. The combined name of Papa and Pratyavaya is Pataka. Here I will make use of the word Papa because it is more popular.

Wherever we mention the cardinal human values, we are not referring to any religious code for these are based on religious dogmas. Why should the people in the second half of 20th century follow them? I do advise you not to follow but to revolt.

As far as possible there should be the least gap, the better it is. The cardinal human values are mostly unchangeable. There can be some change after a long time as it remains associated with the physical world. But it is natural not to have frequent change because of the subjective approach therein. But in the case of crime, there will be changes as per the changes in time, space and collective body. Hence, both the conceptions can't be exactly one. There will be some difference. But there should be effort to lessen the difference. Hence, it is the duty of Sadvipras to make efforts for the lessening of the differences between the two.

Now let us come to the three reasons for sin. If sin and crime are considered together there are three reasons for them. The first is "shortage of physical and psychic pabula".

The second one is non-utilisation of over accumulated physical and psychic pabula. The third one is the "stagnancy in psychic and physical strata".

Let us take the first one.

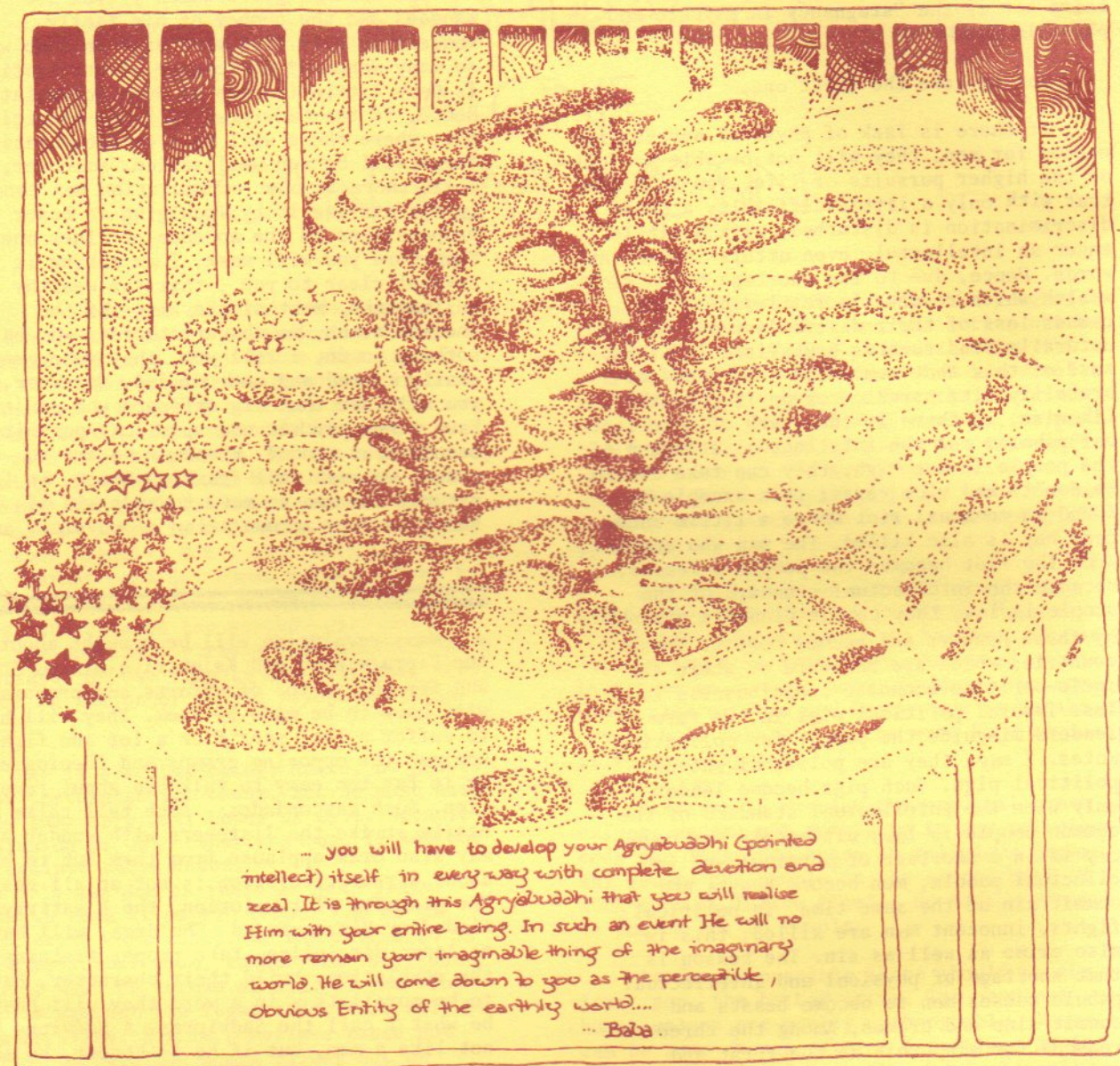
If there is lack of physical necessities needed for men, they will not be able to follow the higher pursuits of life. You will find that with only a little difficulty a man's discrimination is disturbed; with a little anger an intellectual even utters insentient words. Hence, due to the shortage of physical wealth which results in restlessness and causes loss of their discrimination, people naturally tend towards brutality. It is because of this that communion has tended to brutality. Its psychic reason is only this. Likewise, if there is the death of intellectual pabulum and the intellectual standard of the people is not high, they can take dos to be don'ts and vice versa; this example is found in communal riot where a little innocent boy is also killed. The man who encourages the riot becomes the people's leader. Because the intellectual standard of the people is low, they commit blunders prompted by these leaders and become beasts. Those countries which are backward or where the socio-politico-economic consciousness is less immoral political pigs in the form of leaders misguide the people for collecting votes. I say, they are political satans, political pigs. Such pigs become leader only when the intellectual standard of the common people is low; ultimately the country is in a shortage of physical and intellectual pabula, men become beasts and commit sin at the same time. In political fights, innocent men are killed; this is also crime as well as sin. The reason is that shortage of physical and intellectual pabula causes men to become beasts and commit sins and crimes. Among the three reasons for sin, this is the first and primary one and it is common everywhere in the entire worlds except for a few well off countries. But even in the well-off countries this cause is there but less prominently.

The second cause is non-utilisation of over accumulated physical and psychic pabula. Where there is over accumulation of the physical wealth by the people a couple of problems occur. Human needs are not many full-belly meals and cloth according to necessity. People do not even want many things. It is a mental disease to accumulate money. The accumulators don't accumulate for fulfilling their wants.

Human needs are few; for instance, if a man has a mango grove which yields 500 mangoes and the number of his family members is only five what will be done with so many mangoes? The change of utilisation is very little in case of over accumulation. Hence, if the Sadvipras will not be vigilant, where there will be over accumulation there will be non-utilisation. Moreover, where there is over accumulation man tends to mis-utilise it by indulging in baser propensities in the absence of finer ones. Therefore you will mark, I am making it crystal clear to you, that the wealthy businessman, most of the kings of the ancient times, Nawabs aristocrats who have nothing to do, I tell you, they were generally wicked and mean minded. Moreover, you will see that big officers who don't have other psychic and spiritual pursuits become mean minded. Whenever we are to judge, we must tell frankly. Hence, it is natural for man to move towards sin if there is over accumulation of physical and

Mass revolution will be brought about by the Vipra-minded and Ks'attriya-minded Shudras and for this a lot of efforts and preparation will have to be made by them. They will have to suffer a lot, sacrifice a lot and fight against the opposing groups and ideologies. It is far too easy to talk big about revolution. Such gasconades - such tall talks may easily strike the listeners with wonder and may also draw applause from them but to bring about a real revolution is not at all easy. The pioneers of revolution, the K'sattriya-minded or Vipra-minded Shu'dras, will have to learn discipline, take proper training for the revolution, build their character, have to be moralists - in a word they will have to be what I call the Sadvipras. A Sadvipra may not like a man, but if he is honest, he shall not agitate against him. In such matters it will not do to give indulgence to any kind of mental weakness. Such strictly disciplined, ideal Sadvipras alone can be the missionaries of Revolution. They alone shall carry the message of Revolution to every corner of the earth - right into every vein and venule of human existence. The flying colours of the Revolution - the banner of victory shall remain in their hands alone.

P.R. Sarker
Human Society II p. 125.



psychic pabulum. It is just like the same in case of over-accumulated psychic pabulum, which is not utilised. If there is much intellect and it is not properly directed and there is no administration of the Sadvipras, the man becomes a polished satan and becomes the cause of damage to others. For instance, if the parents die and there is no guardian, the boy becomes reckless and he becomes a sinner. This is the second cause for becoming a sinner. I have told about haves and have-nots. To satisfy the hunger of the haves, the have-nots become sinners: (they become slaves and sin-

ner) while the haves misutilise their intellectual and physical wealth to satisfy their baser propensities. In the background there is a big capitalist; in the front, as his agents, are the half-naked children. This is the cause of the downfall of society. There is still one thing more. There are countries in the world where the average standard of the mass is quite good and there are no have-nots therein to become slaves due to the evil designs of the haves. Where there is excessive wealth the telling of "what to do" with the same, crops up. Moreover

people take to suicidal path in the absence of proper direction. They will take to addictions and become hippies. They have gone into a negative stage of the mind. They don't know what is to be done, and what is not to be done.

Let us now come to the third reason for sin. The sign of the life of existence of everything in this universe, is dynamism. It was said in some earlier meeting that progress actually does not take place on physical and psychic strata. Progress takes place only in the spiritual stratum. Of course, there is no progress in the physico-psychic sphere, but movement is there. Had there been no movement, the physico-psychic worlds would have met their dooms. Hence, there is movement, but not progress -- Pragati (progress)

Prakrsta gati ya sa pragati

that which leads to betterment is progress, but that which causes movement but does not cause development, is not progress. One bull moves on the road and another one in an oil mill. The former is able to cover a few miles but the latter is not.

Asana mare kya hua jo
gai na manakii asa
Jyon kolhu ke bada sou
ghare ni kosa p...

In the physical and psychic worlds there can be movements, but no progress. Ten thousand years ago people practised Sadhana and attained Brahma. After these ten thousand years you have come. Today there is much of dynamism in the physical sphere. The intellectual speed is great. Your intellect might be more than Vashista's and Vishvamitra's, but the progress is not much more. Is it clear?

When there is no movement in physical and psychic sphere, therein also there is the cause of sin -- its third reason, standing as it is inconvenient for the cart. The cart has to be taken aside. If it does not want to be aside, you have to dash it aside. You will have to go ahead -- this is the law. It will not do for you to say "let the cart remain as it is". "Members of the family are of old views" -- this is not to be allowed. They are really materialists and mentally stagnant. The speed has to be brought about in them. And not only this will do -- but there is need for acceleration in the speed.

But is the solution of the first cause of the three causes of sin? For those who

lack in physical pabula minimum requirements will have to be given to them. If you don't give, you will meet your Waterloo. If your neighbouring house is on fire, your house will also catch fire. To issue minimum requirements to everyone both strong administration and intellectual approach are necessary. Those who will do this will be called Sadvipras. In the absence of Sadvipras, the society can't survive.

Coming to the solution of the second cause of the three causes -- here also intellectual approach, intellectual prakar will have to be made. And for its materialisation, physical force will have to be utilised as per necessities. Those who (have) both the proper physical and the proper intellectual approach, will be: Sadvipras. No Sadvipra, no survival of society. At one place, because of over accumulation, things will get rotten and at the other, because of shortage, men become sinners. We cannot allow this to continue.

The third factor is the stagnancy. This is the greatest burden of the human society. It is the greatest disease. It is psychic disease. "Fore-fathers used to do it" -- but you are not your forefather? You must behave as yourself. The son of one Shri Simhasana is Shri Ramadhar. If Shri Ramadhar Singh says he must do like his father, does he become his father, Shri Simhasana?! This is not done. This sort of stagnancy is suicidal. For the sign of life is dynamism. And where there is no dynamism, there is death. Together with himself, the man harms others

Bhayanam bhayam bhiisanam
Bhaii praniham paranam

As dynamism is precious for the Jivas, so is Paramapurus for them. The doctors feel the pulse and examine its movement. In the absence of movement of the pulse, the man is pronounced dead. Movement is life. To solve this cause of sin the intellectual approach does not work. The dogmatic minded people, the traditional people, are neither men nor animals. They do not listen to reasons. They are to be struck. And those who do striking are Sadvipras. The striking is to be done by a hammer! They are to be hit not with a hammer but with a sledge hammer.

Suppose the Sadvipras do not hammer them what will be then? Because of their unnecessary presence the speed of others is retarded. The stagnant people commit suicide and become the cause of death for others. Sadvipras will not leave nor forgive them. With an iron

hand they will set them right. They can't be checked by the sanguine eyes of the job of the so-called intellectuals nor by the arms of the military. Humanity wants to move ahead and the stagnant people who are neither men nor animals have blocked the way of the Sadvipras and obstruct their movement. The common mass will not tolerate those obstructions.

This suicide is not done by the people deliberately. Those who commit suicide, do it when their mind is in a negative stage. It is unnatural. Therefore, people will remove the unnaturalities with the blow of their hammer. None can check it.

The duty of the Sadvipras will be to hammer timely on these stagnant people who are the burden to the society and have motionlessness in their physico-psychic sphere so that the path of the human progress be straight, well built and clean.

When will the three reasons for sin be removed? -- only when the Sadvipras will be ready to fight against them with an iron-hand. Today, at this hour, it is my call to the Sadvipras of the world not to delay any longer. They would march ahead and save the humanity and make the path of humanity free of thorns.

22 March, 55 AD.
Sydney.

Dear Brothers and Sisters,

Namaskar.

I am sure that all of you are as ecstatic as I am over the results of the recent Indian elections. Over the last few weeks, Ananda Marga in India and Ananda Marga in Sydney Sector have actively worked to support the Janata Party in its now successful campaign to topple the dictatorial regime of Indira Gandhi and the corrupt Congress Administration which had been persecuting Ananda Marga in general and specifically our most Beloved, BABA. As you all may well understand, this is the victorious climax of our own A.J.M. (anti-persecution movement) work. To all of you who have contributed in greater or lesser degree, I offer my most hearty congratulations.

Brothers and sisters -- now though we taste the fruits of victory and think of the good days to come, there still remains much work to be done in order that we may have our Gurudeva with us again physically. There are no doubt many legal matters which are yet to be ironed out in India, and we must give a friendly push from all parts of the world (and specifically Sydney Sector) so that the necessary matters may be taken up and accomplished by the new Government of India at the earliest. I know that you will all co-operate to your fullest capacity with the strategy now outlined by our Sectorial A.J.M. Department.

We have already received many assurances from the Janata Party and we are expecting very favourable results. We hope that the next two months may live up to expectations and yield for us our most cherished desire -- the breaking of BABA's four year fast and HIS victorious emergence from Bankipur Jail.

"YATO DHARMAH TATO II STAH ... YATO II STAH TATO JAYAH

All Glory to God!
Victory to Dharma!

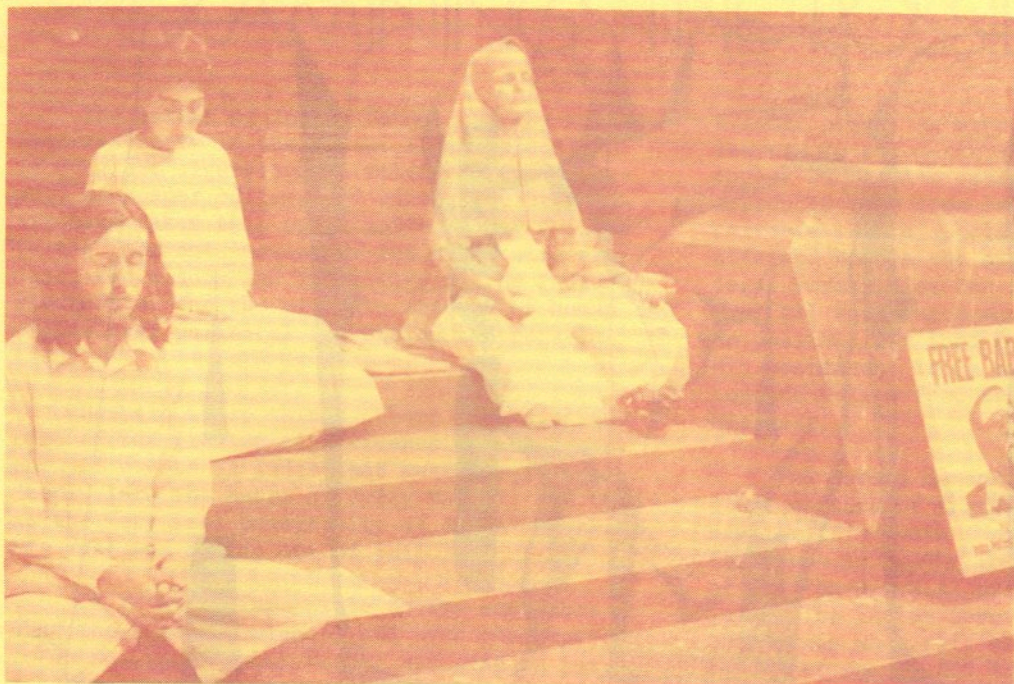
Yours,

Ac. Abhiik Kumara Brc.
Acting Sectorial Secretary,
Sydney Sector.

"April will be a very good month, and in May I will come out."

Political Prisoner Protest

On March 10th, Sydney Margiis joined with thousands of others around the world on a fast called by J.P. Narayan (politician who opposed Indira Gandhi) to show solidarity with the political prisoners who were then still held in jail under the Indira Regime. Estimates were of up to 100,000 held under the State of Emergency Act.



Above: Suvod, Shanti and Didi Tilottama - lunchtime meditation at the protest.
Below: Radha (singing), Govinda, Dada Abhiik and Didi Tilottama later in the day at the protest held in Martin Place in front of the General Post Office.





☆☆STOP PRESS☆☆

★ TELEGRAM SENT FROM KATHMANDU: ★

★ FATHER CONTACTED BY KESHAVANANDA AND A.G.S. ★

★ SEND MAXIMUM NEWSLETTERS TO HIM IMMEDIATELY. ★

K.T. OFFICE.

EXAMINING THE POSSIBILITIES

The defeat of Indira Gandhi and the ruling Congress Party in the recent Indian elections is of great significance. Political commentators, newspaper editors and university professors have taken this opportunity to pay tribute to the inherent justice of the democratic process, the wisdom and initiative of the Indian electorate, and the ultimate triumph of human rights over political oppression and persecution.

Despite these things, there is a consequence of far greater significance in the recent turn of events in India that must surely touch deeply into the heart of every Margii. And that is the very real possibility of BA'BA' breaking His fast and coming out of jail.

It is quite impossible to try and guess at what the Lord has planned and even presumptuous to do so. But if what BA'BA' has said in the past is any indication to go on, then quite possibly this may be a very significant year.

Before Lord will break His fast, His four demands must be met. These demands are as follows: (1) That the jail conditions of December 31st 1972 be restored, namely -

- a) the four workers jailed with Him and suddenly transferred to other jails be returned;
 - b) the food needed for His health be supplied from His residence;
 - c) that He be able to have interviews in His cell.
- (2) That false cases against workers of Ananda Marga be withdrawn.
 - (3) That workers implicated under false cases be unconditionally released.
 - (4) That there be a judicial inquiry into the poisoning incident of February 12 1973.

Each of these points must be examined before drawing any conclusion about the possibility of BA'BA' breaking His fast.

For the jail conditions of 31st December 1972 to be restored, three conditions must be met. Firstly, the four workers jailed with Him and suddenly transferred to other jails must be returned. This condition was met under the emergency. Secondly, He must be able to have the food needed for His health supplied from His residence. This condition, together with the third, that He is able to have interviews in His cell could most likely be achieved through

a court order. An appropriate time for BA'BA's lawyers to act on this matter would be at the appeal of BA'BA's case to the Patna High Court, scheduled some time later this year. It is conceivable that a special court order could be attained before the appeal date, providing the legal formalities can be worked out quickly. Once all the four demands are met, then it would be possible for Lord to take food again from His residence. It is highly unlikely He would concede taking food from the prison to break His fast.

The second demand is that false cases against workers of Ananda Marga be withdrawn. Earlier this month (March) J.P. Narayan called for a public twenty four hour fast in support of all the M.I.S.A. prisoners held in Indian jails. The Indian Government (previously in opposition when this estimate was made) estimated that some 4,500 Ananda Margiis were being held without charges. However, since the elections, one of the first decrees of the new Government was to release all prisoners held under M.I.S.A.

A question remains however, whether or not there are false cases against workers of A.M. that are not widely known which are separate from M.I.S.A. If there are, it may take some time for these detainees to be released legally.

The third demand is that workers implicated under false cases be unconditionally released. Despite these workers who were detained under M.I.S.A. there are still several workers being detained on false charges in connection with the Mishra and Ray cases. When the Mishra case first appeared it was a widespread belief that Mrs Gandhi herself was responsible for the murder, since Railway Minister Mishra was the focal point of an embarrassing scandal in her Government. Initially, she tried to blame the killing on J.P. Narayan's movement. Then, after many months and after the emergency was declared, she announced that it had been Margiis who did it. This is in spite of the fact that two men had already confessed to the crime, but were later released. The case was scheduled to go to court some time in March, so it should be in the news very shortly.

In the Ray case, Indian courts have found Santoshanandaji, Ranjana Dinyedi and Suder-anandaji guilty of making an attempt on the life of the Indian Chief Justice, Mr Ray, in

Continued on page 26

SHADES OF A SADVIPRA

Subjectively we seek to merge our fevered minds in the cool Bliss of Supreme Consciousness. Objectively we seek to transform our lives in accord with the faultless model our BA'BA' provides. In travelling this thorny path towards cosmic manhood we have the beacon of His Supreme example as our guiding light. However, we can also learn much from others who have trod this stoney path. Of those few who immediately come to mind, Lenin, Guevara, Soltzienitsyn, Tagore, Vivekananda and Schweitzer stand out.

Lenin

As father of the Russian Revolution, Lenin's life is a classic example of dedication to one's ideology. His unflinching dedication was sustained by an absolute conviction of the historical immanence of his mission - to overthrow the corrupt Tzarist regime and replace it with a proletarian dictatorship. Spending most of his adult life outside the law, the prospect of imprisonment, torture and death was his everpresent companion. Despite great suffering and hardship, his revolutionary zeal was crowned by the success of the Bolsheviks in 1917.

Even while in power he remained unaffected by the trappings and accolades of high office and until his untimely death, continued to live a very spartan life. Bertrand Russell's most penetrating observation after an intimate personal visit was that Lenin showed no signs of personal vanity whatsoever. Though proud of the achievements of the Revolution, he felt himself to be an actor (albeit an important one) in an inevitable process. Baba ranks Lenin along with Bernard Shaw and Monabendra Roy as one of the "apparent moralists of the modern age" (Human Society Part II, p 59.).

Che Guevara

The son of a well educated Argentinian middle class family, he was educated as a medical doctor. During his student travels throughout South America he was appalled to witness the suffering and barely human existence of the majority of his fellows. Motivated by an oceanic love for mankind, Che Guevara rose to become something of a revolutionary messiah for the oppressed of the

world. Living for his ideology, serere asthma was not enough to prevent his rise to pre-eminence amongst the leaders of our time. As a revolutionary leader and strategist, he has few equals. His writings on guerilla warfare have become standard texts for counter-insurgency forces throughout the world.

In a life devoted to the service of the down-trodden and humiliated, he finally died for his ideology while trying to spread the flames of revolution beyond the Cuban soil. A true universalist, he was completely free of nationalistic sentiment, spending most of his life working and fighting for people with whom he had no ties other than a common humanity.

Solzhenitsyn

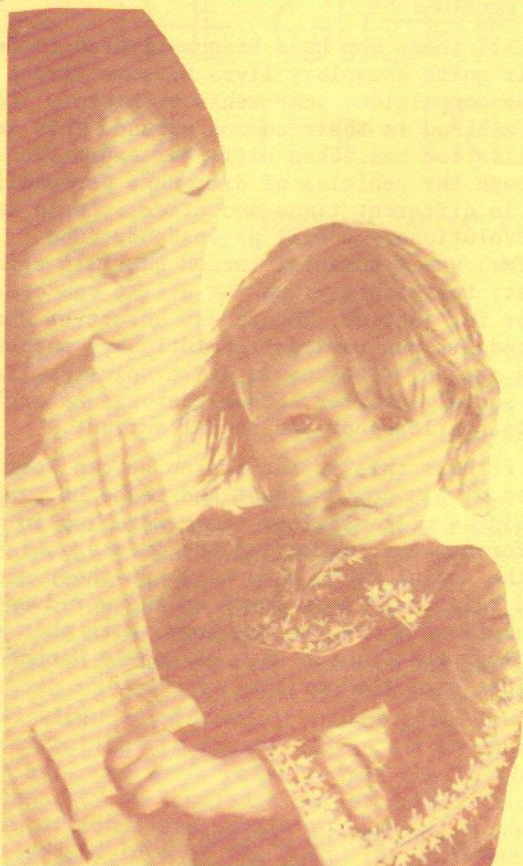
His life is a stunning example of the moral force which can be wielded by one human being. An outspoken opponent of the excesses of the Russian Communist State, he used his novels to expose the injustices and horrors of an inhuman politico-economic system. Concentration camp experience gave fire to an already acute artistic talent. Eventually, the thrust of his literary sword became so painful that the gigantic Russian state had to expell him for fear of its own safety. In the hands of such a dedicated moralist the pen can still be a mighty weapon in the War of Dharma.

Swami Vivekananda

He spent a restless youth studying at a university and later embarked on a tireless quest for Truth. Paramahansa Ramakrsna fulfilled his burning desire to see God and he thenceforth became Ramakrsna's devoted disciple.

Travelling extensively throughout the West, his scholarly training well equipped him to introduce the liberal monotheism of Hinduism to an open-minded Christian audience. Eagerly proposing the marriage of East and West, he built bridges of understanding between the peoples of vastly different cultures. By his selfless example he awakened in many the spirit of universalism and sacrifice.

When not on call as an international lecturer he spent his time working amongst the poverty stricken and diseased of his



BA'BA'

How unfathomable Thy GRACE!
 You must laugh, watching
 my feeble clumsy attempts to touch You
 tumbling time and time again
 like a baby trying so hard to stand
 crying, wailing, struggling, striving,
 I rage at You for Your distance
 from my heart
 Unexpectedly -
 perhaps You can no longer bear the painful comedy
 You lift me lovingly to Your lap.

Oh my Divine Love!
 My heart surges with song at Thy Touch
 Every molecule about me is Thy sweet caress
 My every breath sighs Your Name...
 I tremble and thrill in Your embrace.
 Everywhere my uncomprehending
 astounded eyes turn -
 Only You! Only You! Only You!
 Your Face - oh, effulgent, gentle, loving Face
 Radiant with light
 smiles the tenderest possible Mother's smile
 on this little child

I fall, unknowing...
 drunken with Your Love
 into the infinite depths
 of Thee

How unfathomable Thy GRACE!

Anjali

mother India. Establishing practical self help village projects he played a major role in establishing the Ramakrsna Mission to the poor throughout India. His dedication to a life of service along with his articulate espousal of social justice clearly places Swami Vivekananda amongst the great men of our times. He is often quoted as having said that with ten "lionhearted" men in each country he could change the world. It is to create these lion-hearted men that Baba has come.

Dr. Schweitzer

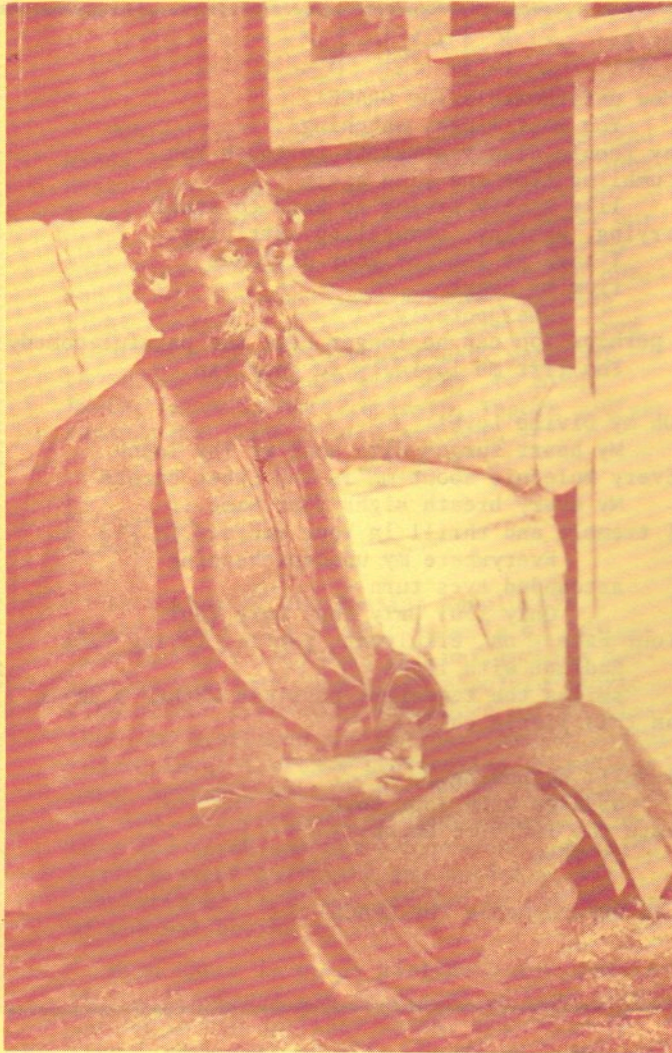
A brilliant musician and accomplished medical doctor, he gave up a life of wealth and prestige to work amongst the diseased of central Africa. Establishing clinics to provide medical care and hospital treatment he worked day and night, often in trying conditions, to relieve the pain and suffering of the people. Despite some criticisms from old colleagues

and European high society, he devoted his life to this mission.

A devout Christian, Schweitzer still found time to celebrate the unspeakable mystery of life in his remarkable renditions of Bach's organ compositions. Also a prolific writer, he called for the moral re-birth of society. The humanism and uncompromising dedication of this man, rank him among the most saintly moralists of our time.

Tagore

Although manifesting his Cosmic Manhood in a more gentle fashion, Tagore can be fairly compared with the previous three moral giants. Directing his energies in a subtle fashion, his poetry has warmed the hearts of men and women around the world. His poetic masterpieces touch the deepest sentiments of the human heart in awakening a longing for the Great and stirring a love and sympathy for the day to day struggles of human beings



During the struggle for Indian independence he was a forthright critic of Gandhi's policy of passive resistance, advocating instead the armed revolutionary transformation of Indian Society. He saw the problems of Indian independence as something much deeper than a mere assertion of nationalistic sovereignty. He saw the need for a complete revolution in all the arenas of Indian life.

Tagore's energetic advocacy of a united human family and his internationally acclaimed artistic endeavours rank him as one of the most sensitive moralists of our time. As an artist he used his pen to uplift mankind and propel their minds towards new horizons. As a social philosopher he promoted revolution as a cathartic remedy to India's social ills.

Conclusion

All these men have been motivated to lead their quite exemplary lives by some strong inner compulsion, some sense of history. Love for mankind is their common ground. This inner realisation has taken different expressions through the vehicles of different personalities in different times and places. Lenin was a revolutionary social philosopher, Che Guevara was a humanist turned guerilla strategist, Soltzienitsyn was an artist cum crusader for justice, Tagore was an artist who turned his pen towards revolutionary purposes when needed, Vivekananda was a spiritualist and social reformer, Schweitzer was an artist, social philosopher and social servant.

Perhaps this is the lesson we can learn: Armed with a common ideal and sense of purpose Sadvipras will manifest their moralism in many different ways. Occupying the ideological hub of the social cycle they will use their manifold talents to pour forth on the world Baba's revolutionary New Age Ideology. With this new Ideology the Crimson Dawn of Cosmic Manhood is just over the horizon.

BB

SONG FOR CHE GUEVARA

Fly, fly, hide,
Here, there, everywhere
Fly because they will kill you
Fly, fly, hide
The vultures with golden claws have
put their price upon his head
The fury of the powerful has crucified him
Son of the revolution followed by twenty
plus twenty
Because his life is dedicated
they want to murder him.

Victor (guitarist murdered at the
Allende coup, Chile)

The light of stars that were extinguished
ed ages ago still reaches us. So is it with
great men who died centuries ago but still
reach us with the radiations of their personality.

Kahlil Gibran

THE GLORY OF THE SANDALS OF THE PRECEPTOR'S FEET

"KULARNAVA TANTRA" BY LORD SHIVA CHAPTER XII COMMENTARY BY
AC. SHIVANANDA AVADHUTA.

CONTINUED FROM LAST MONTH

"Ta'vada'ra'dhayet shis'yah
prasanno'sao yada' bhavet
Gurao prassane shis'ya sya
sadyah pa'pads'aye bhavet."

Till the Guru becomes pleased, the disciple should worship the Guru, should meditate upon Guru. The human beings, as unit beings are under bondage of Maya are under the bondage of pain and suffering. The Guru wants to liberate the disciple, for that He provides the spiritual cult or science of meditation by His grace. The Guru likes to see how the disciple is proceeding on the path. To create attraction, to create divine affection He plays some part. Human beings due to limited capacity or knowledge either intellectual or intuitional are unable to understand the kindness and love of the Guru. The Guru wants that the disciple should understand Him. Unmindfully, or knowingly, as much a disciple should do in spiritual sphere in meditation, the disciple may not understand due to ignorance therefore here Lord Shiva Himself, as Sadguru speaks the following: "The Sadguru has many aspects; as Param Puru'sa, He is Vamadeva to warn for mistakes, becoming serious about mistakes as Daksineshvar and levying punishments for mistakes, as Rudra to all the living beings. But there is a Kalya'na - Sundaram state, the state of only welfare of Param Purus'a. Lord Shiva here liked to explain that by meditational effort and service the disciple should mould, should divert the all welfare state of the Sadguru (the Kalyana Sundaram) towards oneself. It does not mean that the Guru is displeased and is to be made pleased. The disciple should surrender in such a manner that one may get the shower of grace of the Kalya'na Sundaram state of Guru, which only does welfare. Kalyana Sundaram is in always pleasing, happy state. By meditating upon Him, the disciple has to see, visualise that state. As long as one has got the curtain of maya on the mental plate, one is not able to see, the loving and kind attitude of the Guru; because the Guru tattva (the entity of Guru) is neither psychic nor material.

The existence or the real state of Guru is spiritual, the most subtle state. This subtle state of Guru cannot be seen on rusted glass or dirty glass or mental plate of disciple. This is to be cleansed by the cleansing material of worship or meditation. When due to meditation the disciple is able to see the state of Kalyana Sundaram of the Guru, the most pleasant, the happiest state of Guru by the help of gracious meditational method given by Him, then the disciple understands that the Guru is pleased. This is for the disciple to understand. When the Guru is pleased, it immediately finishes the sins of the disciple. What is a sin? The action which is harmful to the individual and collective is a sin or vice. Committance of sin or vice occurs when one is under the control of maya or cosmic force. That is, one is under the bondage of cosmic binding crude force. When the Guru is pleased, He showers His kind grace and by His nature He is compelled to take the reactions or samskara of the bad actions of the disciple. Then the disciple becomes pure. Guru is just like washerman who washes the dirt of the disciple, or removes the reactions of the bad actions accumulated by the disciple. Guru works like blotting paper, which soaks the inks of bad actions of the disciple. Guru works like a goldsmith who cleanses the dirty metal or mixed metal in the fire of His grace in the form of the meditational process and produces the pure gold. Really, all these examples are not suitable for the Guru, but so that people may understand it is trying to be explained. In sanskrit for God, Hari has been used. Hari means He who steals away without permission or knowledge. Hence, Guru in the form of Hari takes away the sins of the disciple without his knowledge, when pleased by worship of meditation. Who can be like Guru? Nobody can be like Guru for a disciple. Guru works like a loving father, loving mother,

most loving friend etc., in a composite form of all these loving parents, friends, kith and kin. Guru takes the sins of the disciple and suffers for the sins committed by the disciple. The disciple should worship out of respect and love not that one's sins will be taken away. The disciple has to worship as a spiritual duty.

"Manasa'pi na ka'nks'ate
ya'n ka'ma'nnava jiivanah
sampa'dayanti ta'n sarva'n
sva'mino bhakta vatsala'h"

Those who are leading the life of bondage are leading life in the mud of passion, anger, avarice, vanity, jealousy, hatred, doubt, shame, fear, heredity, prestige, backbiting, and suffer and are unable to come out after a great desire to. Many are leading such a life of suffering on physical and mental plane that cannot be explained, still they are helpless to come out of that life. Here, the Lord Shiva in the aphorism explains the unexpected welfare of the disciple by the Guru comes simply if one has come in contact of Him. He says, when one comes in contact of the Sadguru, one is blessed, as the Guru showers grace in such an unexpected manner that whatsoever the disciple had not desired or had not thought of the things, even in the mind, Guru makes available such things, as He is the Master of the whole universe and He is Bhakta-Vatsala means fatherly affectionate and kind to disciple or devotee.

When a disciple proceeds on the spiritual path before getting liberation and especially before emancipation, one has to exhaust one's samskaras, or desires, not of one life but of all the samskaras accumulated for all the lives together. Unless and until those samskaras are exhausted one will have to move in the world to find bodies suitable to exhaust the earned samskaras. Therefore, the kind Guru out of love and kindness fulfills such desires about which one never dreams even, but they may be in the mind in the potential form of the previous actions as reactions. The Guru wants Mukti and Moksha of the disciple. Mukti or liberation is when one is able to control all the six enemies and eight fetters, the root cause of suffering. But in the stage of Mukti, one unit merges in Cosmic Entity. The Cosmic Supreme Being is the Master of the vrittis or propensities but has thought projections of creation, control and destruction of the universe. Hence Paramatma or macrocosmic self is under His own desire, is under the control of cosmic force or Maya. Though according to His own wish only Paramatma is under the influ-

ence of cosmic force or Prakrti. After one has got liberation, that is, one has overcome the bondage of six enemies, and eight fetters still one is under mayik play. Hence most kind Guru wishes emancipation of the disciple. Even before emancipation one gets a heavenly changed new life, which one never expected. That is the fatherly affectionate Guru out of kindness grants liberation and emancipation to an ordinary unit being which was dying in the bondage of cosmic force helplessly.

"Brahma' Vishn'u Mahesha'di
Devata' Muni yoginah
Kurvantyanugraham' tust'ya'
Gurao tuste na sam'shayah"

In the above aphorism Lord Sadashiva explains when Guru is pleased all the Gods, saints, become pleased and shower kindness, there is no doubt in it. The three aspects of Brahman or Supreme Consciousness, as Brahma' (Generator), Vishn'u (Operator) and Mahesh (Destroyer) and all other gods, saints, yogis, remain pleased with a person when the Guru is pleased. Because Guru is the Supreme Consciousness in form. He is the master of all. Everything moves under His cosmic magic spell. Everywhere works His cosmic wish or inspiration. Therefore when the Guru becomes pleased His feeling of kindness prevails in all and hence all automatically show kindness to His devotee. Emphatically Lord Shiva speaks, there is no doubt about it. Why does He speak so? Because He Himself is Sadguru, so the expression of the above Sanskrit lines are His heart's expression, the expression of His kindness to the devotee. His version guarantees the kindness of Him, in the form of kindness of all saint spiritual people and all in this universe.

Hence to confirm the version of one Mahapurusa, I quote here the version of Lord Anandamurtijii, the other Mahapurusa of the 20th century. Baba, Lord Shrii Shrii Anandamurtijii, says, "Know one and know all" which means if one has been able to know God, by His grace the person is able to know all things which are necessary. By knowing one, one God, what does one not possess? The person does not know but the almighty power, His all-knowing knowledge, His all-pervading power works through, the devotee, through the disciple. The disciple should try to know His desire and act accordingly and He is pleased. When He is pleased, there is nothing impossible for a disciple.

TO BE CONTINUED



Sarvaru'pamayii devii sarvam' devii mayam' jagat
Tato'ham vishvaru'pa'm' ta'm' nama'mi Parameshwariim

This Universe is the form of Devii (Prakrti) alone, whatever is visible in the Universe is composed of Devii. I bow down to the Devii assuming the image of the Universe, the Mother of the Universe.



Honey Knowledge

Seeds of longing in my soul
water by so many lives unwhole
buried deep - the journey has begun
pale - I forge my lonely path to the sun
reaching upwards
I lie before You
tons of earth above my tired eye
constant glowing
draws me onwards
vision of my flowers' spreading through the
sky

flowers of loving in my heart
dancing through the many friendships
that have started
each a petal I cling unto my breast
showing colours of the One I love best

keep me mindful
of thoughts unspoken
least I trade their showing for my pride
seed my thought
of love unbroken
saffron is the dust to ripen at your side

winds of yearning in my mind
carrying the ceaseless thought that
You will find me
take my body through this course so long
so I hear the endless humming of Your song
beating softly
over the ocean
where at last my soul has no desire
feel the sweetness
of devotion
nectar for the feeding of Your sacred fire

Padma

VIPRAS

Vipras, or intellectuals, tend to cop a certain amount of needling in Ananda Marga. But let's not disregard their assets.

I hope I myself do not need to be made aware of the Vipra's faults. Quite a few years ago my father drew my attention to the opprobrium surrounding the word intellectual. He said he didn't like to be called an intellectual because it meant in most people's minds someone who was remote and without human feeling. I agreed with him and have tried to avoid too much overt intellectualism ever since.

But aside from the popular notion of the intellectual, maybe it would help to establish first just what being intellectual means

I think a principle characteristic of the intellectual is his facility, in one way or another, with words. This means a great capacity to discriminate.

But words, to convey thinking, must be strung together in a logical order. This means another tendency of the intellectual is a liking for reason and rationalism. Reason and rationalism, as it happens, are very important in tackling the material plane.

Finally, the intellectual often applies his verbal and reasoning abilities to a diversity of non-concrete, abstract ideas, particularly of the sweepingly general kind. When a person starts sprinkling his conversation with words like "behaviourism", "Marxism", "feminism", "logical positivism" and any of a legion of other "isms" floating about the modern world, then you can be sure the speaker is an intellectual, or at least wants to give the impression he's one. In fact he may be sincerely interested in all these ideologies, in these unfinished philosophical structures, but he is often none too competent in them.

It is true that certain intellectuals use their powers of mind either meaninglessly or deviously. Intellectuals are not necessarily spiritual people, and among them are those who hide their intentions among a mass of nonsensical high-blown verbiage or, alternatively, deliberately misrepresent the truth with the clever use of words. Among such intellectuals today are those who have sold

their souls to money and now help promote the fortunes of big-time Vaeshyas.

On the other hand, there are decent intellectuals, who try to use the faculties God gave them with benevolence. Think of your most educational and inspiring author, who has given you a lasting understanding of and sympathy for certain great ideas, and you will be thinking of a great intellectual. One of my own favourites is George Orwell, author of *Animal Farm* and *1984*, who it is not generally recognised was also an unwitting mystic. His capacity to evoke in the mind a scene or an atmosphere with the skilled use of words, his ability to warn through verbal imagery of ominous trends in the thinking and doing of mankind, his knack for exhorting with an entire novel against a likely future world so that we still heed him twenty seven years after his death, all are glorious. Likewise any other rationalist writer or speaker with a strong heart.

Where reason and rationalism have little heart, they have nonetheless been fundamental to our modern material comforts. Science and technology, which are based on logic and mathematics, have given the world a plenitude of time-saving and space-saving devices, instantiated severally by the motor car, the electric light and the radio. The boffins and technicians, we recognise, have gone too far with their gadgets, but at the same time there are few of us, I think, who would want to return to a world completely machineless and full of drudgery.

It is, incidentally, science which makes it so hard for the rational intellectual to accept the supernatural. Science - certainly popular science - is built on the premise that the essence of all things is matter. That is, matter is the starting point of all scientific logic. Make the modern Vipra understand that this is not so and that the true starting point for a logical grasp of the universe is consciousness, matter being merely crudified consciousness, and he will begin to be able to accept the invisible without compromising his rationalism.

Like Orwell, we in Ananda Marga too have a message to communicate about a future world; a joyous message. But, like it or not, the generally accepted style today of prose and spoken word communication is, once again, rationalist and "objective" rather than poetic and intuitive. So to convince society, particularly its intelligentsia, of the cosmic value of Baba's philosophy and practice we'll have to write and talk to them by and large

in the way they're used to. It is in pracar amongst the citizenry who are highly educated (some would say - over-educated) that Ananda Marga Vipras will find they are most useful.

Intellectuals may sometimes seem aloof, and non-intellectuals might take this as snobishness. But their apartness is the apartness of inward disquiet. Baba has said that because Vipras are naturally discriminating they are unusually prone to psychic disturbance. It might be added that when this capacity for discriminating is coupled to any oversensitivity to reality, then their problems are compounded.

There are two things that Vipras, to harmonise their natures, must develop:

One is tranquility - to calm their easily ruffled minds,

the other is intuition - to ensure the proper and benevolent use of the talents peculiar to their kind.

Through what brings about these two things - sadhana - not only will Vipras better resonate with the world, but also with themselves.

And like their brothers and sisters of a different turn of mind, they have a Dharmic role to fill for sure.

by Gaotama

A Vipra regards victory in the battle of wits as well as the novelty in intellectual expression as the highest value of life and when this thought of the highest value fully takes possession of his mind, he then no more thinks of exploiting others - he is then prepared to undergo maximum amount of pain and hardship for the sake of his ideal and ideology and the other Vipras, cashing on the reputation of these liberal and ideal-inspired Vipras, get opportunites to exploit others. Really speaking, the respect or regard that exists today for the Vipras of the human race is due to these very ideal inspired Vipras, for ninety nine per cent of the intellectual and spiritual advancement of the human race hitherto achieved is the legacy or gift of these selfless and liberal Vipras. It is not possible to forget their contribution in any age.

P.R. Sarkar

Human Society II p. 88.

NEWS AROUND THE SECTOR

BRISBANE REGION

Brisbane

Didi Malaniiji has taken up posting here, doing lots of Pracar with different groups and has visited several nearby towns. The press is being repaired so unit can do its own printing for advertising. Renaissance Universal is being established at the University there as "Universal Society" - a circular has been prepared for distribution. Service at the Red Cross centre had to stop due to lack of transport, but have taken up visiting mentally handicapped children's home.

Anandapalli

The herb packaging industry is getting underway, and building is still going on. Most of the fruit has been picked, grapes and apples recently. Bottling done for winter. Fruit was bartered at nearby areas.



Jamad Agni and Rushana at the March Fast-Demonstration.

MELBOURNE REGION

Adelaide

A lot of Pracar is happening through the restaurant and health food shop. Margiis are doing sadhana in public places as a Pracar activity, then talking to people afterwards, with good response. There has been an increase in speed in this unit since having two Dharmacakras a week. A unit retreat is being planned.

Hobart

School began - the children responded well to meditation. Nivrtti returned from the Philippines well-vibrated with Philippine devotion. A.J.M. activities will cover picketing a film on India to be shown soon. Plans are being made to set up a book shop.

Melbourne

A lot of AJM contacts were made amongst people such as union leaders, socialist leaders, journalists, and a conference was organised with disappointing results. The 16 Points lecture series continues. Leafletting was done and a poster made and put up for Dada Bodhiishvaraji's public lecture. Unit retreat held - was small but very uplifting. A RAWA tape is being worked on.

SYDNEY REGION

Canberra

Pracar done at orientation week with stall and talks. Margii doing a roster duty at a Women's Refuge and regular meditation classes to be had at a "progressive" school.

Wollongong

Public talks set up in Wollongong and nearby town, Nowra - a unit has been formed here. Two Margiis are taking a course in teaching English to migrants.

Sydney

Pracar done at University during orientation week and classes set up for a University term. New jagrti found in Erskineville, a suburb of Sydney, and a seminar held there. S.E.S. members called out several times during a weekend of bad weather helping out where walls etc had collapsed due to excessive rain and landslides. Baby naming ceremony was held for Madhukara, followed by a soccer match for the more energetic. The day was blissfully rounded off by on hour's Kiirtan and D.C..



Using an opportunity when gathered together at the March Fast-Demonstration, Sydney Unit sisters discuss the future of "Asha".

PERTH REGION

Perth

Pracar activities included a stall at the University during orientation week, and a six week course which is being well attended. RAWA is getting underway, the musicians performed at a paraplegic hospital recently. Seven Margiis are attending a First Aid Red Cross course. AJM - a demonstration is planned to coincide with the elections in India. The United Nations President for Australia has been contacted in Perth and will ask the Australian Government to support our case against political persecution in India.

Roleystone

OSC is being advertised. A psychiatric institution has asked Roleystone to rehabilitate their patients on the farm and one brother will work for a trial period.

WELLINGTON REGION

Wellington

Contact with Tae Kwon Do class followed up with good results - meditation is now being taught as well at these classes. It is recommended that in other units in Australia and New Zealand this lead should be followed up. Unit activities restricted here as LFT needs to remain at a full time job.

Auckland

Well organised Pracar done at University during orientation week. The Tantra slide show was shown. Usual service done with Little Sisters and the Citizens' Advice Bureau, where Margiis are involved in management and a follow-up team. Brothers in prison visited, but authorities have now refused permission to have group sadhana whilst visiting.

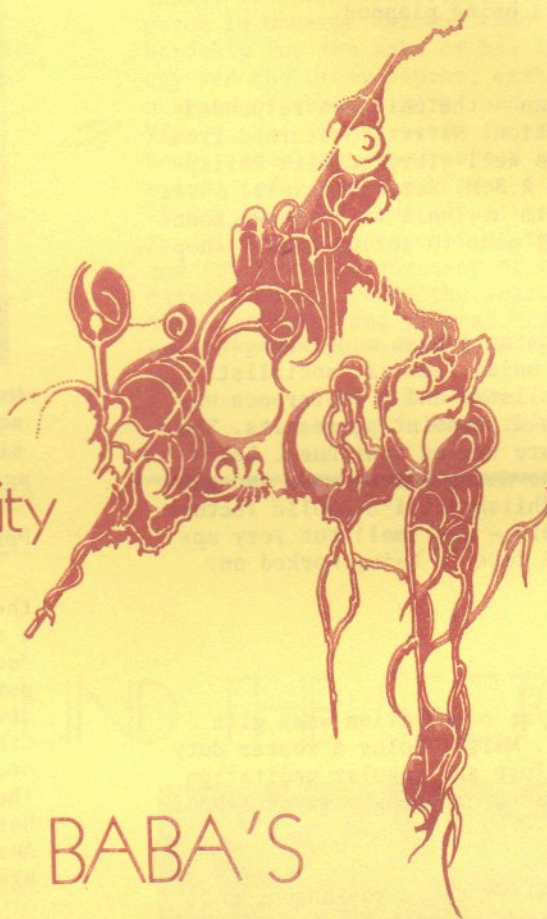
Nelson

Regional retreat held here taken by Dada Bodhiishvaraji, and Ghanainjani and Amalji united in a revolutionary marriage. A Nelson newspaper printed an interview with Dada Narada Muni.

Sublime Philosophy

Universal Love

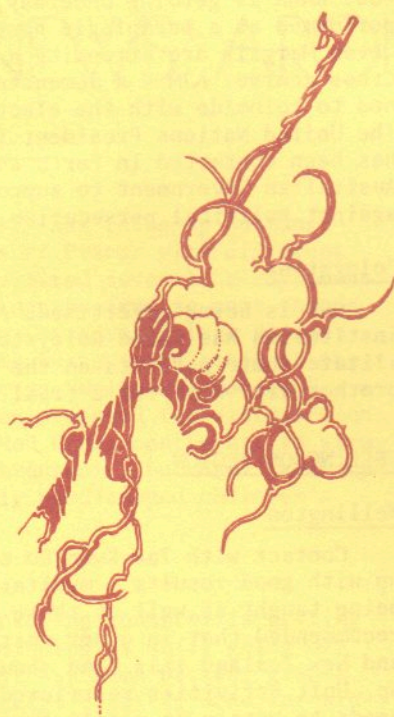
Intensely Keen Unity



BABA'S

Birthday UKK

2nd - 6th May



Cosmic Letterbox

Dear Brother,

I truly hope you are well and in a feeling of unity with His Greatness.

Presently I find myself in somewhat of a dream world in B.M. Malaysia. This scenic town at the foot of a famous hill is the site of Saint Anne's apparition to one Saul, 100 years ago who told the men to build a church in her name. Every year since then, thous ds of nake a pilgrimmage here to light candles and keep vigils in July. Many miracles occur - what ever poeple want they pledge they will do such and such good acts if St Anne grants their requests. Mostly non Christians are blessed with positive results.

On this hill ten Margiis have learned about the Grace if our Lord and the whole town is a haven for Bhakta. I have seen many minor miracles in just two weeks. BA'BA's Grace is the most glorious and yet mysterious force in the Creation. Tomorrow will be our second Akhanda Kiirtan and third D.C. After the news got out about our first Kiirtan the desire among the people in town is to have a Kiirtan in their homes alternately.

I have had the good fortune to apply some of Dada Shivanandaji's advices about asthma and cold cures. One most effective Pracar tool has been the massage - the patient's mind becomes very receptive. Baba's persecution is very well understood and accepted by the people here as the true way to establish Dharma.

Yesterday, two brothers, very devoted and enthusiastic, came with me to the B.N. hospital to visit the wife of another Margii. After meeting her, I noticed an old Indian lady sitting on a bed nearby.

She looked with eyes of longing and pain in body. She did Namaskar. I bid her in return the cordial and respectful greeting. The brother said she suffers from asthma, we continued talking to the brother's wife. A few moments later I saw this old Indian woman with a serious asthmatic condition walk across the ward, pick up a heavy metal chair and bring it for me to sit on. I almost cried. She most respectfully offered for me to sit. She could only speak Tamil but I understood every word in her heart.

We went to join her at bed side. She had fifteen children, now all married, and husband alive also. I could see her life was coming to a most successful but tiring close. She smiles as only our Universal Mother can smile bestowing all the gentle and loving kindness, devotion and sacrifice of Divine Motherhood.

I took a piece of paper and wrote the words BA'BA' NA'M KEVALAM. The boys told her how to pronounce. Then I really felt BA'BA' in this Great Lady. I felt as never before I was having darshan with my Beloved. I closed my eyes and could only sing to Him - just to please, just to offer just to give whatever I could for this moment of happiness.

As I sang the old Tamil Mother cried and as we sat listening to the Lord's Name go on and on, this beautiful woman vibrated at the sound of His Name. Her hands trembled, body shook and the whole ward was transformed into a Holy place, all the patients and visitors were remaining speechless. Afterwards we bid Mother God's speed and left. Such has been the kind of happenings in this small town of Malaysia. BA'BA' is so Great.

My best wishes to you and may your victories be offered unto His most Holy feet bringing that Smile - that most Divine Smile!

Dada Miinaksi

BABA NA'M KEVALAM

VALEDICTORY ADDRESS

Brcii. Giriija Ac. '71.

Dostoevsky once said that: "Taking a new step, uttering a new word is what people fear most." and perhaps at such a time as this I should be trying to cover up that fear by repeating another classic, but empty, graduation speech.

We have all heard, time and time again, speeches of how a certain graduating class would go out into the world with their great ambitions and strive to make our earth a better place for all to live in. Youth has always been, even as it is today, idealistic.

But what happens to these ideals? Why doesn't that graduating class reach its high aspirations?

Youth matures. It enters a society in which it is turned into a piece of clay and molded to a suitable shape by the pressuring hands of society. A piece of clay has no ideals, a piece of clay is not a person.

Those who have travelled this fruitless path will try to justify their mass-produced individuality by boasting that there is no room for idealistics in the world today. There are those too who hide their shape by saying that they still have their ideals but that they make them flexible to the forces of society.

To those flexible idealists I say, look back on your life... How many times have you given up your ideals for the sake of social betterment?... Have you ever taken an oath you did not believe in? ... Have you ever talked about someone behind his back when you are falsely pleasant to his face?...

In the transitional period of civilisation the honesty in individual life is a prime necessity. We shall have to remain ever vigilant that the darkness of petty self-interest may not shroud this supreme human treasure. With the very extinction of honesty, civilisation too will not survive, the long sadhana of human race will go in vain and all intellectual achievements will become just meaningless. The book knowledge that cannot be utilised in life bears no value.

Look at society today... Do people practise externally a religion they never really think about? Do they support, by paying taxes national policies they do not really agree with?... Do they read the papers everyday about murder, war, starvation, racial discrimination and juvenile delinquency and merely put it at the back of their minds while they go on to the financial page and rush out to sell shares? Being flexible? --- that's the society we live in.

Youth is idealistic --- anti-war rallies revolts against wrongs in society, slogans of peace, love and quality --- but just how many of these young people will grow up and strive to carry out these same ideals?... Do they become more mature or do they just become more flexible. Could the "generation gap" be between ideals of youth and the flexibility of adults?

Each of us on this stage today is but a drop in the sea of people on earth, how can we change the course of the tide? There seems to be no other way but to float with it, doing that which we know is wrong.

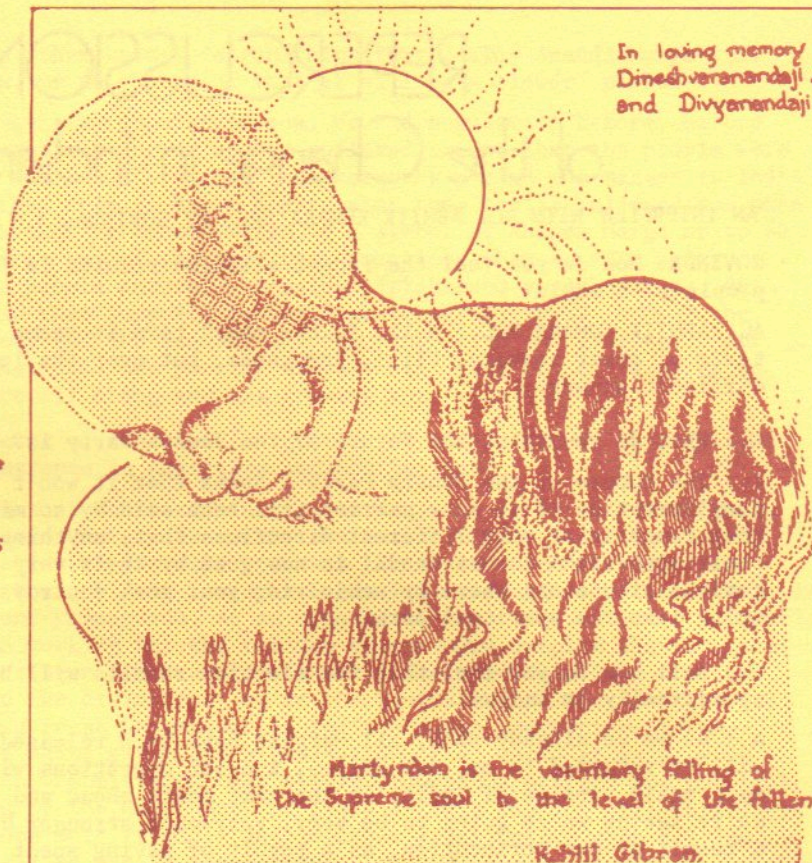
Then why are we living? How can a person live fully if he loses his ideals? No, we do not want to go with the tide, we do not want to become like clay in the hands of society.

We should begin a revolution... I am not talking about any abortive revolution to change the structure of the present society but a revolution of the mind. By this inner awakening of conscience we can refuse to be molded by society, we can live up to our ideals, we can call ourselves humans.

My classmates and other comrades who share the idealistic life of youth, if I had the power I would give you the strength to live out your ideals, but I cannot. It is up to each one of us to try to be true to ourselves and in being so, help to cleanse society of its falsities, and it is up to each one of us to love and respect our brothers for that is what we were born to do.

BA'BA'

On the days of 9th and 24th April, 1973, the world was witness to two unparalleled acts of sacrifice, two actions born and fulfilled out of the infinite source of love. On these days, two Avadhutas in Ananda Marga performed self-immolation and gave their lives as a symbol of the indignation and unbearable sorrow being felt by Margis around the world at the inhuman tortures of our beloved Gurudeva. Their martyrdom lit a torch whose flames fed on Love and cast its benevolent warmth to touch the hearts of all living beings on this planet. This torch also shone bright and in the light we saw quite clearly the depths to which a corrupt government might sink in order to maintain its power. In this light was reflected the exploitation of all humanity symbolized by the innocent sufferings of the world Guru, BABAJI.



In loving memory of
Dineshvaranandaji Av,
and Divyanandaji Av.

Martyrdom is the voluntary falling of
The Supreme soul to the level of the fallen one.

Kahlil Gibran.

Hear me Lord
Hear me call Your name
my dry lips and aching heart
want BA'BA'
BA'BA'

It has turned bitter to my taste
There is only Your sweetness to turn to
Softly

I moan and move
blind in a sea of time
an ocean of love
will Your tears melt the
dry cadaver of my being?
Like a piece of driftwood,
worn smooth by the ages
I float with knotted mind
and the waves lap
the water flows
the ocean is cool balm
to my brow

arms, legs, floating, limp
dying inside,
finally to be swallowed
in the vast surrender sea...



REPERCUSSIONS of the Change in Indian Govt.

AN INTERVIEW WITH AC. ABHIIK KUMARA BRC. BY GOVINDA, A.J.M. SECRETARY (SYDNEY SECTOR).

GOVINDA: How do you feel the recent election results in India will effect the Indian people as a whole?

AC. ABHIIK KUMARA BRC.: Well, in the short term it seems it's going to give them a taste of great ecstasy, bliss, happiness, but over the long run it's a much more difficult answer.

G.: What do you think the future of the Janata Party is?

A.: The future of the Janata Party - seems that it won't be very long-lived. It's a conglomeration of so many parties it's been said by so many other commentators, and they range in so many different directions that, anything which was binding them in their opposition to Mrs Gandhi is now gone by their very success. It's one of those curious situations where by achieving your goal destroys your very existence. Something like the spiritual path!

G.: Well how do you feel that the election results will be effecting Ananda Marga, specifically in India?

A.: As we've already seen, all Margiis have been released. I'm sure that our property will be returned to us, our office, and our operations will all be well established once again, inside of India, in the next month ahead and I think especially that we're seeing we're going to be very, very much stronger because of the emergency, as a result of our persecution, as a result of having spent time in jail when to be in jail opposing Mrs Gandhi is a thing of honour and dignity, a thing that the people all have spoken forth about and said they appreciate.

G.: Do you think then that this election result means the end of persecution of Ananda Marga?

A.: Again this is a very difficult question because in the short term it is clear that this will be the result; in the long term, who can say? But, yes, definitely now we can expect only good things to happen. When our Guru BABA said the He was going into jail, He said He would come out and when He came out Ananda Marga would be 16 times stronger and now with the well spoken support of the people of India with the honourable reputation which we have gained for speaking out against this type of corruption; being the first perhaps to speak out against Indira Gandhi in large fashion and for that reason we were persecuted now surely quite the opposite of persecution will take place - Ananda Marga will be accepted by popular acclaim.

G.: What do you feel is going to happen to BABA now? Do you feel He will be released very soon?

A.: Well there are of course quite a few legal formalities to be dealt with in BABA's case because criminal proceedings were taken against Him. Though these proceedings were all based on lies, on propaganda - malicious propaganda to smear His Name and to smear the organisation, still legal proceedings demand some red tape to be gone through and as various convictions have been registered in courts of law which at least we must recognise were in fact sitting in their duly authorised fashion, we'll have to go through some red tape. That means we'll have to make a fresh appeal for bail as well as follow through the appeal on the case which has been accepted and I expect that within the month, surely by May that BABA will be out on bail and that the appeal will then go forward in short order to yield the result of "not guilty".

G.: Do you think that the long term effects of the persecution of Ananda Marga in India

will be gone so quickly, in other words, do you think that really Ananda Marga will gain instant popularity now, or do you think that it will be a slower process?

A.: It's not a question of gaining popularity now. We had popularity before, before the persecution, and our popularity never really suffered except that the people were too afraid to speak out on our behalf. During the emergency period the masses in India were afraid to speak what they felt in their heart; what they really believed and when it was criminal to carry a book of Ananda Marga or a symbol of Ananda Marga or to do the meditation of Ananda Marga any of the spiritual practices when we were being persecuted to this degree, the people naturally remained frightened to go near us. But they still supported us, and that support, rather than being destroyed through the court cases and the emergency and the banning was only increased but remained under the surface. Now I think that this new popular acclaim will just be something extra, externalised, that was there all along and was growing very steadily.

G.: So, looking at the effects of the election outside of India, how is this going to effect Ananda Marga, for instance in Australia and New Zealand?

A.: I think now the countries of the world which attached a label to Ananda Marga that we were violent will have to re-assess that evaluation. This claim that Ananda Marga is a violent organisation as you well know was the claim made by the Indian Government against us. But the world at large has very little tangible evidence of this besides the Indian Government propaganda. As an organisation we have followed extremely peaceful lines of a faction working for the release of our Guru despite the fact that He and the organisation have been persecuted to the extreme. And this is completely geared in sharp contrast to the claims that we're the equivalent to the Japanese Red Army. So, now I think with a fresh Government in India and the retraction of these false charges against us of being a violent organisation, the world at large will realise that this evaluation was mistaken, was simply propaganda matter, and our problems that have been created by the Government of India in this fashion will largely be overcome. I'm sure that some more friendly and amicable relationship with all the Governments of the world will be easily established.

Continued on page 27



Continued from page 9.

March 1973. They are facing seventeen years imprisonment. Both these convictions are evidence of rubber-stamping by Indian Courts under Indira Gandhi's administration. Perhaps the most feasible way both these prisoners can be released is again through legal means by appealing in the courts. This is often a lengthy and tedious business. However, it seems that these prisoners may have to be released before BA'BA' breaks His fast.

The final demand is that there be a judicial inquiry into the poisoning incident of February 12, 1973. Judicial enquiries are usually Government instigated, so that it would probably need several influential members of the ruling Janata Party coalition to lobby on behalf of Ananda Marga to get a judicial inquiry started.

With all the four demands, there is a significant reliance upon legal proceedings, hearings and inquiries before any concrete progress is likely to happen in creating the conditions for BA'BA' to break His fast. And legal proceedings invariably take time. However now with much of the tyranny in India lifted, and with the help of a sympathetic Government, it is conceivable that practical steps may be taken within the next one or two months. How long before all the demands are met, only Lord knows.

The possibilities of BA'BA' coming out of jail in the immediate future are also unclear. Several things He has said however provide very good guidelines:

"I am not in jail to oblige the law. Law cannot bind me and I shall not take the obligation of the Law. I am here to build up a human race who like to fight."

Despite the apparent conditions that certain criteria have to be met before BA'BA' will break His fast, and that most of these criteria seem best satisfied by legal means, no legal process or legal obligation can bind Him. When the time is ripe, He will certainly be with His devotees physically again. Also, He has said:

"Whenever you take me out, I will come out."

By our devotion, sadhana, service and sacrifice; by our efforts in Dharma Pracar, in establishing the mission and creating Dharma on earth, we must prove to the Lord that we are worthy of His physical presence. We must prove that individually and collectively we are 16 times stronger before He leaves His cell. Finally He has said:

"I have been listening to the jackals cry BA'BA' for fifteen years. Now I give one blow (one war cry) and most have fled. Those remaining are brave but must prove it. I am not coming out by any legal means. If you miss this chance you will have to repent. You must fight to root out the enemy."

This to my mind is a very significant quote (even if it is taken slightly out of context). Quite clearly Lord says: "I am not coming out by any legal means", then He says: "You must fight to root out the enemy".

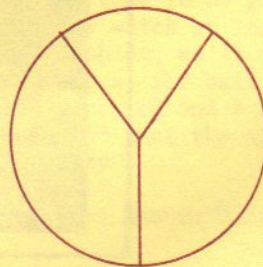
Much work still remains to be done to create favourable circumstances for Lord to break His fast. More so than ever before it should be possible to mobilise extensive sympathetic support for BA'BA's case, not only because of the change in the political climate in India, but also because contemporary political trends internationally are being increasingly focused on human rights issues. Once a senior Avadhuta mentioned that he believed BA'BA' would not come of jail until people everywhere were really desperate to see Him and demanding His physical presence. It is even possible that Lord could break His fast and yet remain in jail controlling Ananda Marga from His cell as He has done before.

Whatever He decides to do, one thing seems perfectly clear. And that is simply that Lord is not likely to come out of jail unless each of us individually and collectively is prepared to fight for His physical presence. That means taking more initiative to establish the Dharmic Mission and increasing our system and speed 10, 20, 50, 100... times over. In every sphere of life, physical, mental, moral, social and spiritual.

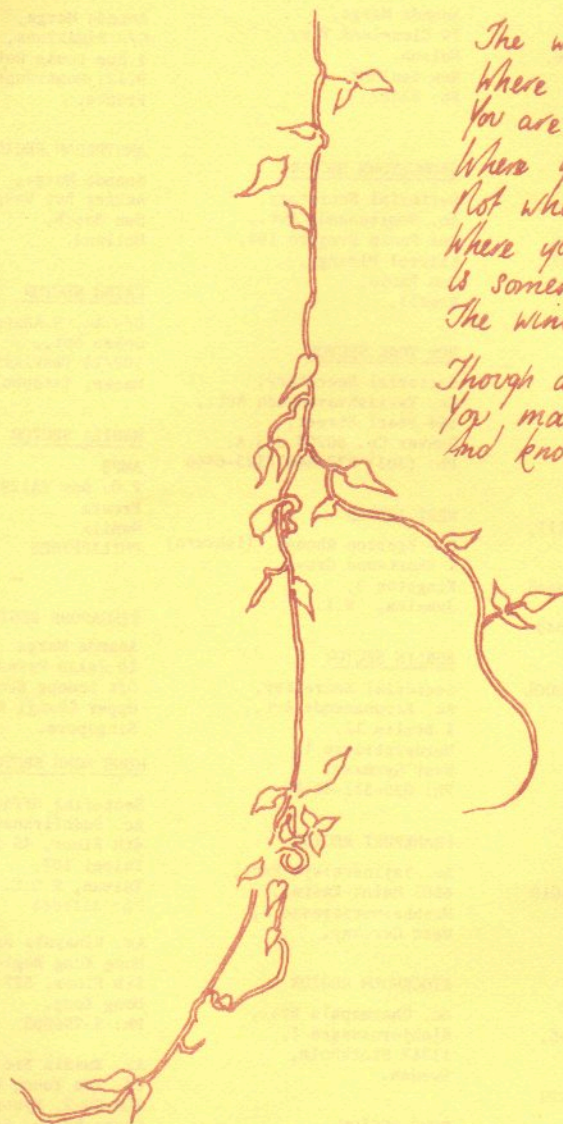
The greatest tragedy in the universe would be that we extended the time that He fasts and lies in jail, because of our lack of devotion and zeal. If we want Him enough, He must come out, and we have it in our power that that auspicious day will come sooner.

Jayanta Kumara

YATO DHARMAH TATO IS'T'AH
YATO IS'T'AH TATO JAYAH



2932516 The Vine



The wind blows.
Where you were
You are no longer.
Where you are, is
Not where you were.
Where you will be
Is somewhere else.
The wind knows.

Though at times
You may return
And know yourself.

Rushana'

Continued from page 25

G.: What is the situation then with BABA and the other free workers of Ananda Marga now? There's been some problem in the past with the questions of immigration, questions of political asylum. Will we now see a free movement? Will BABA travel overseas? Will the free workers be going outside of India more now?

A.: This is of course a simple matter. When a man has no criminal record, as will most likely be the case when the court cases against BABA are completed in a reasonable fashion, as an Indian citizen, having an Indian passport, there should be no reasonable restriction on His travel. The question of asylum will hardly arise, and I think the same can be said about any of our workers, whether getting into countries, or travelling from India. Any type of problem that might have been faced due again to the propaganda and the restrictions on Ananda Marga by the Congress Party led by Mrs Gandhi, and with this being overcome we can expect that very very much less of these sort of problems will be there to overcome.

addresses

SYDNEY SECTORIAL HEADQUARTERS

Ananda Marga,
9 Queen St.,
Newtown, N.S.W. 2042
Australia.
Ph: 5162174 (STD 02)
International: 612 5162174
Cables 'Anandam' Sydney

ACARYAS FOR SYDNEY SECTOR

Acting Sectorial Secretary
Ac. Abhiik Kumara Brc.,
C/- Sydney Sectorial Office.

Ac. Bodhiishvara Brc.,
C/- 7 St. Leonards Ave.,
Leederville, Perth
West Australia 6007
Brci. Mahashveta Ac.,
C/- Sydney Sectorial Office.

Brci. Tilottama Ac.,
C/- "Asha",
6 Thomas St.,
Lewisham,
N.S.W. 2049.

Brci. Malanii Ac.,
C/- Brisbane Unit.

Ac. Arun Brc.,
C/- Sydney Sectorial Office.

SYDNEY REGION

Ananda Marga,
12 Owen St.,
Lyneham, Canberra,
A.C.T. 2602
Ph: 473278 (STD 062)

Ananda Marga,
23 Staff St.,
Wollongong N.S.W. 2300

Ananda Marga
14 Binning St.,
Erskineville,
N.S.W. 2043.
Ph: 515452

BRISBANE REGION

Ananda Marga,
19 Primrose St.,
Sherwood,
Brisbane.
Queensland 4075

MELBOURNE REGION

Regional H.Q.,
Ananda Marga,
67 Nairn St.,
Wellington,
New Zealand.
Albert Park,
Victoria 3206
Ph: 6998420 (STD 03)

Ananda Marga,
10 McGuinness Cres.,
Lenah Valley,
Hobart, Tasmania 7008
Ph: 285758 (STD 002)

Ananda Marga,
12 Torrens Street,
College Park, Adelaide,
South Australia 5069
Ph: 421637 (STD 08)

PERTH REGION

Regional H.Q.,
Ananda Marga,
7 St. Leonards Ave.,
Leederville, Perth,
Western Australia 6007
Ph: 815550 (STD 092)

SPECIAL PROJECTS

ANANDAPALLI
Severnlea,
Queensland 4351
Ph: 835207

ANANDA MARGA LAND
COMMUNITY,
C/- Roleystone P.O.,
Western Australia 6111,
Ph: 955175

'ASHA' (Women's Refuge)
6 Thomas St.,
Lewisham N.S.W. 2049
Ph: 5691513

SUNRISE COMMUNITY SCHOOL
1 Perentie Road,
Belrose, Sydney,
N.S.W. 2085
Ph: 4522643

ANANDA MARGA PRIMARY
SCHOOL
C/- Showgrounds,
Claremont,
Western Australia 6010

'WHOLEFOODS'
71 Collingwood St.,
Nelson, New Zealand.
Ph: 87294

CLEARLIGHT WHOLEFOODS,
201A Rundle St.,
Adelaide,
South Australia 2001

PRANA HEALTH FOODS,
641 Beaufort St.,
Mt. Lawley,
Western Australia 6050

WELLINGTON REGION

Regional H.Q.,
Ananda Marga,
67 Nairn St.,
Wellington,
New Zealand.
Ph: 847555

Ananda Marga,
27 Elgin St.,
Grey Lynn, Auckland,
New Zealand
Ph: 762598

Ananda Marga,
5 Arundel St.,
Oamaru,
New Zealand.

Ananda Marga,
79 Cleveland Tce,
Nelson,
New Zealand.
Ph: 83487

GEORGETOWN SECTOR

Sectorial Secretary,
Ac. Sumitananda Avt.,
Rua Paolo Bregaro 194,
Bairrol Piranga,
Sao Paulo,
Brazil.

NEW YORK SECTOR

Sectorial Secretary,
Ac. Yatiishvarananda Avt.,
854 Pearl Street,
Denver Co. 80203 U.S.A.
Ph: (303) 832-6465/323-6466

WEST INDIES

C/- Egerton Rhoden (Tishvara)
1 Shortwood Grove,
Kingston 8,
Jamaica, W.I.

BERLIN SECTOR

Sectorial Secretary,
Ac. Karunananda Avt.,
1 Berlin 12,
Herderstrasse 1,
West Germany.
Ph: 030-312-42-56

FRANKFURT REGION

Ac. Yajinavalkya Brc.,
6503 Mainz-Kastel,
Hochheimerstrasse 5,
West Germany.

STOCKHOLM REGION

Ac. Dharmapala Brc.,
Sjobjornsvagen 1,
11747 Stockholm,
Sweden.

ROME REGION

Ananda Marga
Via Marco Polo 7,
37100 Verona,
Italy.

LONDON REGION

Ac. Bharakvaja Brc.,
9 Willows Crescent,
Birmingham 12 9 NS,
Ph: 021-4402365

1 Cazanove Rd.,
London N16,
England

Ananda Loka,
8 Ullet Road,
Liverpool 8,
England

Ananda Marga,
C/- Ramakrsna,
1 Rue Louis Rolland,
92121 Montrouge,
France.

AMSTERDAM REGION

Ananda Marga,
Achter het Verguld Harnas 9,
Den Bosch,
Holland.

CAIRO SECTOR

C/- Ac. S.Ananda Avt.,
Goksu Apt.,
105/13 Tesvikiye Cad.,
Macka, Istanbul.

MANILA SECTOR

AMPS
P.O. Box EA129
Ermata
Manila
PHILIPPINES

SINGAPORE REGION

Ananda Marga
16 Jalan Pernama,
Oft Lonong Bena,
Upper Changi Rd,
Singapore.

HONG KONG SECTOR

Sectorial Office
Ac. Sudhiirananda Avt.
4th Floor, 45 Roosevelt Rd, Section
Taipei 107,
Taiwan, R.O.C.
Ph: 3518885

Ac. Vinayaka Brc.
Hong Kong Regional Office
5th Floor, 527 Hennessy Rd.
Hong Kong.
Ph: 5-796005

Ac. Kusala Brc.
C/- Kim Young Whan,
IGA-90-2, Myung, Lyung Dong,
Chong Ro Gu, Seoul,
South Korea.

Ac. Krsnadasa Brc.
Rm 214 Hotel Asahi,
1-16-18 Wakasa-cho,
Naha; Okinawa,
Japan.
Ph: (0988) 68-5154

BANGKOK REGION

Ac. Miinaksi Sundaram Brc.,
C/- Benjaporn Arayavadhi,
178/10 Thurdthai Road,
Paseechalearn, Thornbury,
Bangkok 6
Thailand.

NAIROBI SECTOR

Ac. Krsna Caetanya Brc.,
C/- R. Gomez,
P.O. Box 12,
Manipubin, Accra,
Ghana.

Persecution does not make the just man
to suffer, nor does oppression destroy him if
if he is on the right side of Truth. Socrates
smiled as he took poison, and Stephen smiled
as he was stoned. What truly hurts is our
conscience that aches when we oppose it,
and dies when we destroy it.

Kahlil Gibran

Printed by Shakti Press,

Published by HIS Grace through ANANDA MARGA, Sydney,

Registered for posting as a publication - Category C